

Religious Informer.

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Papers discontinued when desired, by paying all arrearages.

A Pamphlet, containing 56 pages, has recently been published in this Town by Wm. D. Cass and others, called "RULES FOR HOLY LIVING" for a society who call themselves "REFORMED BAPTISTS." Some extracts from the same, it is presumed, will be acceptable to our patrons. Twentyeight subjects are introduced and explained, nine of the last are here inserted.

Duties of Masters and Servants.

Servants, be obedient unto your masters according to the flesh, with fear and trembling in your hearts, as unto Christ; not with eye service as men pleasers; but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men; knowing whatsoever good thing any man doeth, the same shall he receive of the Lord, whither he be bond or free. And ye, masters, do the same things unto them, forbearing threatening, knowing that your master also is in heaven. Neither is there respect of persons with him. Eph. 6. 5, 6, 7, 8, 9. Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven. Col. 4. 1. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the foward; for this is thank-worthy, if ye for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently; but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 1 Pet. 2. 18, 19, 20.

Duty of Husbands and Wives.

Be ye not unwise, but understanding what the will of the Lord is. Be not drunk with wine, wherein is excess; but be filled with the spirit, giving thanks always for all things unto God, and the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God. Wives, submit yourselves to your own husbands as unto the Lord; for the husband is the head of the wife. Eph. 5. 17, 18, 20, 21, 22, 23. Husbands, love your wives, even as Christ also loved the church. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself. No man ever yet hated his own flesh, but nourisheth it, and cherisheth it, even as the Lord the church. Eph. 5. 25, 28, 29. Submit yourselves to your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Col. 3. 18, 19. But speak thou the things that become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women, likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men, likewise, exert to be sober-minded. Tit. 2. 1, 2, 3, 4, 5, 6. It is the duty of all husbands and wives to live peaceably and quietly together, and we have no fellowship with any, who do not walk agreeably to these commandments.

Duty of Parents to Children.

Train up a child in the way he should go, and when he is old he will not depart from it. Prov. 22. 6. And ye Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. 6. 4. Fathers, provoke not your children to anger, lest they be discouraged. Col. 3. 21. It is the duty of parents to teach their children the fear of the Lord, and that they should avoid all bad practices, and bad company.

Duty of Children to Parents.

Children, obey your parents in the Lord; for this is right. Eph. 6. 1. Hearken unto thy father, and despise not thy mother when she is old, Prov. 23. 22, 23, That it may be well with thee, and that thou mayest live long on the earth. Eph.

6. 3. Children obey your parents in all things, for this is well pleasing unto the Lord. Col. 3. 20.

Duty of People to Preachers.

Much has been said in the world respecting the duty of people to preachers. But we believe the scriptures to be a sufficient rule. Therefore, we appeal to Paul, who gives as much light on this proposition in the first of Cor. 9. Chap. beginning at the 7 verse. In this chapter, the apostle brings forward six circumstances, shewing the care the Lord has in the church for his ministry.

1st. One going a *warfare*. 2d. One planting a *vineyard*.
3d. One feeding a *flock*. 4th. An ox treading out the *cora*.
5th. Ministers under the *law*. 6th. Waiters at the *altar*.

1st. Who goeth a warfare at any time at his own charges?

It is well known, that he, who enlists to fight for any king, must be supported by the subjects of the king, for whom he fights; and every one of the king's subjects, who stay at home, must bear his proportion of the charges. Paul told Timothy, that no man that warreth entangleth himself with the affairs of this life, that he may please him, who hath chosen him to be a soldier. All Christ's ministers are soldiers, but they fight for him, only as they fight for his people; as a soldier fights for his king, in fighting for the kings subjects. So the ministers fight a good warfare, not only for *Christ*, but for his *Church*. As a natural king dismisses his soldiers from all other business, so does our spiritual king. And as the natural king gives commandment to the rest of his subjects to unitedly provide for them, so does our spiritual king.

2d. *Planting a vineyard*. Who planteth a vineyard, and eateth not of the fruit thereof? In this place, the church is compared to a vineyard. The servants of Christ are instruments under him of planting it. Paul could say, I have planted. All the members of the church of God are called plants. Matt. 25. 13. Whoever is acquainted with a vineyard will say, it is not enough to plant it. It also must be walled in, dressed, and trimmed as shall appear needful. For want of this, a vineyard in a short time will appear but little different from a common forest. The fruit, that the apostle speaks of, is the tithes that every plant should bring into the storehouse, for the use of the planters and keepers of the vineyard.

3. *Who feedeth a flock, and eateth not of the milk of the flock.*
 Christ's church is a flock. He said, "fear not little flock." Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers. Peter said, "feed the flock of God, which is among you." The feeders of the flock are the same, who are before called soldiers and vine-dressers. The milk of this flock is the same as the charges of the warfare, and the fruit of the vineyard.

4th. *Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* Doth God take care for oxen? or saith he it altogether for our sakes? The application is easy.

5th. *Do ye not know, that they which minister about holy things, live of the things of the temple?*

6th. *They that wait at the altar, are partakers with the altar.*

Any person who reads Leviticus 6. 16, which Paul alludes to, will not marvel at his bringing it in here. When Paul said, they that wait at the altar are partakers with the altar, he also said, even so hath the Lord ordained, that they which preach the gospel, should live of the gospel. 1 Cor. 9. 14. There is, it appears, a general agreement among the different denominations of christians, that they which preach the gospel, should be supported, some way or other; but the way of doing it, they disagree in. The only provision in the scriptures is this. All the subjects of the king of heaven, which are combined together in one belief of the doctrine of Christ, and the management of his kingdom, and the order of his house, should unitedly combine together, and make provisions for such preachers, as preach the gospel amongst them. Such men should be entirely at liberty to preach, without any entanglement of the affairs of this life. If we have sown unto you spiritual things, is it a great thing, if we should reap your carnal things? 1 Cor. 9. 11. Let him that is taught in the word, communicate unto him that teacheth in all good things. Gal. 6. 6.

The manner of Dealing with unruly members, Scripturally.

All offences, except the trespass of one brother against another, which is known by them only, should be brought immediately before the church. The time of trial ought to be fixed, the offender informed of it, and without any farther labour brought before the church; a simple statement of the crime ought to be made by the governor of that meeting, that all the members may clearly understand it, and the offender

know in what light the church views his conduct. After which, the Governor of the meeting should inform him of the grievous consequences of his conduct, and then warn him, and entreat with the utmost plainness and affection to turn from his folly. But if he returns not, then put him away from among you. Or if he repents, forgive him. Notwithstanding with such offenders there is no second and third step to be taken, except with a heretick; yet nevertheless, if the crimes are known only by a few, it should be settled there, if possible, in as small compass as it is known. For instance: if a brother be overtaken in drunkenness, in the presence of two or three more of the church, and no one else knows it, they should labor with him by themselves. If he remove the stumbling block, it should be known no farther. Every offence should be as publicly confessed, as it is committed; then the gainsayers cannot say, we cover up the sins of our brethren.

Of Meetings for Church Business.

We think it proper that we should be divided into small conferences, not exceeding twenty five in number, (unless more can be convened,) for the accommodation of many, with whom it is difficult to go a distance. 2d. In order that difficulties may be settled, if possible, without burdening the minds of many brethren, who know nothing of the difficulty. We think it proper for every conference, and every member of each conference, to meet once in two weeks, for the purpose of transacting business in the conference, or settling difficulties, as difficulties ought not to be long standing before they are looked to. And it shall be the duty of every conference to look out a spiritual man among them of good report, to take the lead of the conference, and he shall be authorized by the elders of the church, to transact business with the conference. And it shall be the duty of every Elder of such conference to see that there is no person present, except those belonging to the church, without the consent of the conference, and it shall be his duty to inquire into the situation of all present, and to exhort, strengthen, encourage, and reprove as cause may require. And if any member shall neglect to attend with the conference to which they belong, they shall be dealt with, after having been absent three times in succession, unless some reasonable excuse shall be made: And it shall be the duty of every Elder to see that the foregoing rules are carried into effect.

And providing any elder shall neglect to do his duty, any brother may make application to the elders and deacons, at Quarterly Conference, and he shall be dealt with accordingly; And it shall be the duty of the elders, and deacons, to meet in conference every quarter, and there relate the true state of each conference, either by verbal or written account. And if any offender, or offended, shall be dissatisfied, with the dealings of the conference with them, he or she shall have the privilege, of appealing to the Quarterly Conference, and the case shall be decided before them. And if any person belonging to this church shall wish to withdraw, being of good standing, they shall have a recommend, from the elder of the church.

Of the duty of Deacons.

DEACON. This is an overseer, steward, or treasurer of temporal things. See Acts, 6. 6. Therefore we believe it their duty to receive, and dispose of the donations given, for charitable purposes, agreeably to the consent of the conference; but should they make such progress, as to attain to ministerial qualifications, they are not confined there. See Acts, 7 Chap. 21. 8.

N. B. No uno dained preacher will be considered as a preacher belonging to us, who has not a recommendation once a year from the Quarterly, or Yearly conference, signed by the *President* and *Clerk* of the conference. The *President* and *Clerk*, shall sign the above recommend, if the majority of the conference is in his favour. As the small, and Quarterly Conferences, have been mentioned in the above, we think it necessary to mention the Yearly. Therefore it shall be the duty of every Quarterly Conference, to send messengers, or delegates to a yearly conference, that shall be holden on the last saturday in June, to transact such business, as shall be necessary at that time. This conference is to be composed of *Elders* and *Messengers* from the several Quarterly Conferences.

N. B. If any *Elder* or *Deacon* has had a trial before the *Quarterly Conference*, and is dissatisfied with it; he shall have the privilege of appealing to the *Yearly Conference*, & the case shall be decided there.

Of Ordination.

Ques. How is this performed?

Ans. By fasting, praying, and laying on of hands. See Acts, 13. 3. We believe this must be performed by two* or

more *ordained teaching Elders*. "Lay hands suddenly on no man." We think it improper to ordain any preacher, until they have been proved to be profitable in the Gospel.

*At a Yearly-Meeting of the Freewill-Baptists, it was agreed that in the multitude of counsellors there is safety, therefore : Voted that no Ordination be approbated by them, which was performed by any number of Elders, less than three.

Books, from which the foregoing is an extract, are for sale at this Office. Also Books and Stationary as usual,

FOR THE INFORMER.

Minutes of a Quarterly Meeting, which was holden at Smithfield, R. I. February 5th & 6th, 1820.

Assembled according to previous appointment at Smithfield, R. I. on Saturday, February 5th, 1820, and the following Elders attended, viz. R. Potter, L. Hathaway, I. Marshall. Also, our celebrated female preacher, Clarrissa H. Danforth, who is now laboring in these regions with great success. The Exercise commenced by prayer, after which, an excellent discourse was delivered by R. Potter from 1st Pet. 2. 7. After which, some very solemn exhortations were delivered by the servants of Christ.

On Sabbath following, at 10 o'clock A. M. A large and attentive congregation assembled to hear the word. After praise and prayer to God, a sermon was delivered by L. Hathaway from Isa. 9. 6. which was very interesting. The exercise then closed with a very solemn prayer by sister C. H. Danforth. At the close of the afternoon exercise, a number requested to be prayed for, and were willing to kneel down before God, the sight of which appeared to be enough to affect the hardest heart.

In the evening we met again for worship, and enjoyed a heavenly season. **LET GOD HAVE ALL THE GLORY.**

STEPHEN TUCKER. Clerk.

THE foregoing minutes should have been published in our number for March, but they were not received till within a few days past.

Just received from the Shakers at Enfield, and for sale at this Office, a general assortment of GARDEN SEEDS.

BLANKS, Blank-Books, Books, &c. for sale at this Office.

Melancholy.—On Monday, the 13th, ult. the house of Mr. Samuel Thompson, of Starksborough, was consumed by fire. The fire took by means of some flax, which they were drying in the bundle.—When it was discovered, Mrs. Thompson seeing no hopes of saving the house broke a window and threw three small children out, but was unable to escape herself. Her husband came just in time to take her out alive, but she was so badly burnt that she expired after lingering about a week. She has left an affectionate husband, and nine children, to lament her untimely exit.

INCONSISTENCY.

There seems no greater inconsistency to which frail mortals are incident, than their tenacity in defending their characters against the abuse of others, and their entire devotedness to ruin and bring themselves into contempt, by their own conduct. The particular we have, this moment, in view, is the case of *intemperance*. Who, either male or female, could endure abuse from their neighbour, which should half equal what too many of both sexes inflict on themselves by an immoderate use of ardent spirits! Dear children of our merciful Fath-

er, why will you, in violation of his goodness and commands destroy yourselves.

Uni. Magazine.

DRUNKENNESS.

“A drunken man is a greater monster than any that is to be found among all the creatures which God has made; as indeed there is no character which appears more despicable and defamed in the eyes of all reasonable persons than that of a drunkard.”

Aeschines commanding Philip king of Macedon for a jovial man that would drink freely, Demosthenes answered, “That this was a good quality in a sponge, but not in a king.”

Bonosus, one of our own countrymen, was addicted to this vice, having set up for a share in the Roman empire, and being defeated in a great battle hanged himself. When he was seen by the army in this melancholy situation, notwithstanding he had behaved himself very bravely, the common jest was, that the thing they saw hanging before them upon the tree was not a man, but a bottle.

Anachonis, the philosopher being asked by what means a man might best guard against the vice of drunkenness? he made answer, “By bearing constantly in his view the

leathsome indecent behaviour of such as are intoxicated in this manner." Upon this principle probably was founded the custom of the Lacedemonians, of exposing their drunken slaves to their children who by that means conceived an early aversion to a vice which makes men appear

monstrous and irrational.

AN EXTRACT.

As the qualities of trees are known by their fruits, and the characters of men by their actions; so doctrines may be known to be true or false, and their utility determined by their effects.

RELIGIOUS INTELLIGENCE.

FOR THE INFORMER.

Extract of a letter from Elder H. D. Buzzell, dated Weare, N. H. March 28, 1820.

DEAR BROTHER,

With pleasure I send greeting; wishing you grace, mercy, and peace in Christ Jesus our Lord.

The glorious work of God is going on in Weare. Within about six weeks past, there have been between 20 and 30, who have been hopefully converted to God. Such a time was never before known in this town. Old and young are flocking to Christ. God is here of a truth. Our places of worship are crowded—sinners are crying, "*What shall I do to be saved?*" Old saints are rejoicing. The Lord sent our dear brother, David Harriman to help us, and his labors have been wonderfully blessed in this place.

O my dear Brother, this is what my soul has longed for.

God has heard the groanings of his people, and has come down to deliver them.

Yours in the Gospel.

H. D. BUZZELL.

FOR THE INFORMER.

Extract of a letter to the Editor from Elder George Hacket, dated, Tunbridge, Vt. April 20, 1820.

DEAR BROTHER IN CHRIST,

I would inform you that the work of the Lord is still going on in these quarters, & those people, who have lived through several reformations, are now coming forward and confessing Christ.

We had a good season at our Quarterly Meeting, which was holden at Corinth, Vt. in Jan. last. Love and union appeared to be increasing. We had refreshing accounts from most of the churches.

Revivals of Religion.
The present time is remar-

kable for reformation. From almost every section of our country, accounts of reformati ons are saluting our ears. Surely, it is a day of good tidings. This town (Andover) has been remarkably visited with showers of the Divine Presence of late. Since last autumn, more than 100 have professed faith in Christ, and a large number of late have followed their Lord in the ordinance of baptism. These seasons have been peculiarly interesting. The saints in beholding this ordinance, have been led to look forward to the glorious day, when the bodies of the saints shall not only be raised from the water; but raised from their graves, and made immortal, to sin no more, and continually behold the KING in his BEAUTY, and by beholding, be changed into his image from glory to glory.

O transporting thought ! O glorious day !

We not only hear of reformations in this country ; but the missionaries from Hindostan, Calcutta, Ceylon, Serampore, and in various parts of Arabia, and even in Jerusalem, inform us of the glorious displays of God's love manifested in the conversion of the heathen to the knowledge of the Saviour.

Good tidings are received

from our North American Indians, many of whom have recently embraced Christ.

In thus calling to mind the wonderful dealings of God, we with joy anticipate that glorious day, when an innumerable multitude, which no man can number, shall stand before God. Then let us strive for the advancement of the Redeemer's cause ; seek after more holiness ; live the life of the righteous, and we shall "die his death, and our last end shall be like his."

E. CHASE,

Notice.

THE New-Durham Q. Meeting will be holden at Gilmanton, N. H. near the Iron Works, on the third Wednesday and Thursday of May Inst.

Weare Q. M. will be holden at Newport, N. H. on the first Wednesday & Thursday in June next.

The New-Hampshire Yearly Meeting will be holden on the 2d Saturday and Sabbath in June next, at the new meeting-house in Barrington, N. H.

For sale at this Office an Abridgement of Murray's Grammar, with additional Rules in Syntax. Price single, 10 cents. 90 cents per doz.

DEATH OF DECATUR.

We are not among those, who could unreservedly extol our departed hero, and in remembrance of his glorious life, forget the manner of his death. We however think of him, as a darling child of the nation, and partake in that universal sorrow, that cries, with feelings like David's when he wept for Absalom, "my son, my son." We look upon him as the man whom Heaven had qualified to lead us in the day of danger, and to guide us in the perilous hour of battle. We regard him as the accomplished man of the world: we view him raised *in life* to the most envied post of honor; but, *in death*,—"Oh, son of the morning, how art thou fallen! thy pomp is brought down to the grave—the worm is spread under thee, and the worms cover thee—how art thou cut down, that didst weaken the nations" that were thy country's foes!

Surely if any imaginable event is calculated to rouse the moral sense of any people, Decatur's death should awaken this nation. Duels have been fought at noonday *among us*, in defiance of law, and our rulers have been silent. Justice has slept over her sword, while the air has echoed with the reports of their fatality. At length the voice of the blood of man shed by man has cried to Heaven for vengeance; and Heaven in vengeance seems to speak to us by the death of Decatur—to demand the execution of our laws—to demand a reformation in opinion—to demand the punishment of murderers, and the disgrace of their accomplices.

This event calls loudly on Christians. It is to be feared that we have been too remiss in the performance of our duty. True, the pulpit has denounced the duelist; but this is not enough; it is the free expression of individual opinion that must produce any general influence. Something may thus be done; and therefore we ought, whenever called upon to express our opinions of this catastrophe, to let our sentiments be decided, that the pretensions of honor are a mere pretence, and that the crime of duelling is in no respect better than that of suicide and murder.

Something might now be done. The practice of duelling might *now* be checked. An affectual example might *now* be made, that should prevent future duels in the American Navy. The course is obvious, and is there not fortitude enough in 2000 freemen, professed disciples of the Prince of Peace, to make a single effort?—Well may the world, then, say, "What

do ye more than others?"

Watchman.

In some parts of Germany, an old law has been revived, which to persons, killed in a duel, denies the right of burial, and gives the body for dissection. A similar law in this country might be the means of lessening the number of fashionable murders.

State of New-Hampshire, Hillsborough ss.

This certifies, that a number of the inhabitants of Andover, by virtue of a law, passed by the Legislature of New-Hampshire, June 1819, have formed themselves into a Society, under the name of the First Congregational Society in Andover.

ENOCH MERRILL, Clerk.

Andover, May 1st, 1820.

State of New-Hampshire, Hillsborough ss.

Agreeable to an act of the Legislature of New-Hampshire, passed, June session, 1819, authorizing and empowering each, or any sect, or denomination of christians in the state, to associate, and form societies for the support of the gospel: we, James Severens, Benjamin Cilley, Jonathan Kinison, Peter Sweat, and others, met at the house of Peter Sweat on Tuesday, the fourth day of April, 1820, and formed ourselves into a society, by the name of the first Calvanistic Baptist society in Andover, and hereby agree to subject ourselves to such rules, regulations, and bylaws, as a majority of the society shall vote.

By order of the society,

JOSEPH F. HUNTOON, Clerk.

1st. Chose, Deac. James Severens *President.*

2d. Chose, Joseph F. Huntoon *Clerk.*

3d. Chose, Jonathan Kinison and } Phinehas Huntoon } *Directors.*

4th. Chose, Peter Sweat *Treasurer.*

5th. Voted to hold our annual Meetings on the first Tuesday in April. *Andover, April 4th, 1820.*

JOSEPH F. HUNTOON *Clerk of the Society.*

EXECUTION OF POWARS.

Michael Powars is sentenced to be executed at Boston on the 25 inst. for the Murder of Timothy Kennedy.

For the RELIGIOUS INFORMER. and CHRISTIAN HERALD.

BIOGRAPHY.

MARY JANE BADGER.

Mrs. MARY JANE BADGER, was born in Farmington N. H. February 26, 1798, of respectable parentage. She was the third daughter, of the late Col. Anthony Peavy of that town. At the age of thirteen, she made a profession of religion, among a people known by the name of Christians. Her pious walk, and modest deportment while but a youth, entitled her to the highest esteem of all who knew her. At the age of eighteen, she became united in marriage with Elder Joseph Badger; by which she became separated from her dearest parents, never to see them again on earth. Elder B. felt it his duty to journey to the west, to publish salvation to inhabitants in new settlements, in the western section of New-York state. Thither she accompanied him, by which she exchanged her tender parents, brothers and sisters, for strangers. Her paternal roof, and place of nativity, for a habitation in a distant, and strange land. Elder B. first moved to Pittsfield in Ontario county N. Y. and on the following year to Mendon in the same county, where Mrs. B. finished her earthly course.

Her constitution was naturally delicate; although for two years while she resided in this western country, she enjoyed a comfortable state of health. In the spring of 1819, a wasting debility was first visible in her countenance; and in July following a council of physicians called on the occasion, pronounced it a settled consumption. At times she enjoyed partial revivals to health, but the fatal cause yet remaining unremoved, continued to prey on her strength till it finally terminated in her death.

For several months in the first part of her sickness, a desponding gloom covered her mind. At times she would confess she had lived far beneath her privileges, and would feel her soul drawn out in prayer for holiness, and victory over sin. In the latter part of December, when the physicians had given over all hopes of recovery her faith began to increase. She conversed freely with her husband upon death, and gave him some directions concerning her two little children. Previous to this time, she manifested great anxieties concerning her children, but from this moment she appeared willing to give them up, and seemed to lose that fearful concern for them, with which she had hitherto been exercised. But God

had otherwise declared for the youngest child. In the latter part of January it was taken sick, and in a few days was snatched from her embraces by cruel death. She wept at the afflicting scene, but bore up under it with much fortitude and resignation.

The writer of this visited her a number of times during her illness, and found her generally composed in mind, and resigned to the will of God. Once she observed, that she believed death would end all her sorrows. At another time she said, she considered her afflictions not the fruits of divine wrath, but mercies in disguise. One evening, a few weeks before her death, a number of christian friends were present, and one of them went to prayer. During the time of prayer, she appeared unusually exercised, though extravagance in exercise, was not common to her. At the close, her husband asked her if she felt well; she answered, "yes; while brother S..... was at prayer I felt willing to die," and added, "I rejoice there is such a scene as death for mortals to pass through, which is the gate of endless joy."

She had a number of hymns, which she frequently desired to have read and sung. One of them commences thus;

"My God, the spring of all my joys,
The life of my delights;
The glory of my brightest days,
And comforts of my nights.
In darkest shades if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And thou my rising sun."

Another, which she said expressed her feelings, contains the following two beautiful stanzas :

"O Jesus my Saviour, to thee I submit,
With love and thanksgiving, fall down at thy feet;
In sacrifice offer, my soul, flesh, and blood;
Thou art my Redeemer, who brought me to God.
I love thee, I love thee, I love thee, my Love,
I love thee, my Saviour, I love thee, my Dove;
I love thee, I love thee, and that thou dost know;
But how much I love thee, I never can show."

For three weeks previous to her death, she could only converse by a faint whisper; yet, in this feeble language, she would often delight to tell the inward joys she felt at heart.

Nearly the last words she ever spake, she called her husband to her bedside, and said, "you have thought I should be revived from my low state, have the privilege of speech, and enjoy my senses in my last moments, but I now think this will not be the case." He asked her if she thought her end was nigh, she said, "the hour of my departure is at hand." He then asked her how she felt in mind, she said, "I feel composed—I can put my trust in God." Her power of speech, entirely left her for 24 hours previous to her death. On the morning of April 4th, 1820, she calmly fell asleep in Christ, without a struggle.

"Happy soul, thy griefs are ended,
All thy mourning days below;
Go, by angel guards attended,
To the breast of Jesus, go."

On the day following her death, her funeral was attended by a large and solemn concourse. Elder *David Millard* delivered an appropriate, and solemn discourse on the occasion, from Phil. 1. 21. "*To die is gain.*" After which, her remains were conveyed to a grave yard, and decently interred.

In Mrs. B. her husband has sustained a loss which he can never regain. She was an amiable and affectionate consort, and a help meet indeed. She never said to her husband *stay*, when he felt it his duty to go and preach, nor complained at his length of absence on his return. She was a striking example of female neatness and industry; very exemplary in her dress, and manners, and particularly chaste, and reserved in her conversation. Though she is now no more, yet her memory will live long in the hearts of the virtuous.

This may probably be read by her mother, brothers & sisters in N. H. Their Mary, who was dear to them, they will see no more on earth! Her limbs are inactive, her eyes are closed, and her voice is mute in death. Her body now slumbers in the cold grave, in the western part of New-York. Oh! that while they remember her virtues, they may strive to follow her as she followed Christ, and at last meet her in a world of unsullied bliss.

D. M.

West-Bloomfield, N. Y. April 11, 1820.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them,"

DIED.—In this Town, Sylvester, son of Capt. Wm. Huntington, aged 4 years. Josiah, son of Capt. John Mayo, aged 2 months. In Deering, N. H. Jonathan Patten Atwood, only son of Joshua Atwood, aged 5 years.

OBITUARY NOTICE.

DIED.—At New-Durham, N. H. March 15, Mrs. Hannah Willey, widow of the late Mr. Samuel Willey aged 87. She was born in Stratham, April, 1783, and was converted to the faith of the gospel under the preaching of the celebrated George Whitefield at the age of 9 years. She lived highly respected by all her acquaintances, giving full and satisfactory evidence of the realities of the religion which she experienced in early life. Her life was marked by mildness and moderation; she met the king of terrors with calm serenity of mind, and even in an extacy of joy fell asleep in the arms of her Redeemer, with a lively hope of a glorious immortality; leaving an example to her survivors, very worthy of their imitation.

POETRY.

From the Christian Herald.

SPRING.

WELCOME return'd, thou social friend,
May peace and joy with thee attend;
Let thy congenial blessings flow,
That every heart with love may glow.

Ye little songsters tune your lays
In notes to your Creator's praise;
Let the creation join to sing,
And welcome the return of SPRING.

Return with thy rich verdure bright,
Let thy sweet fragrance yield delight;
Pour blessings on the rising youth,
And let the aged feel thy worth.

Ye gentle zephyrs, waft His praise,
Who orders seasons, nights and days,
And show the works of nature's God,
Which speaks his power, and grace abroad.